



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

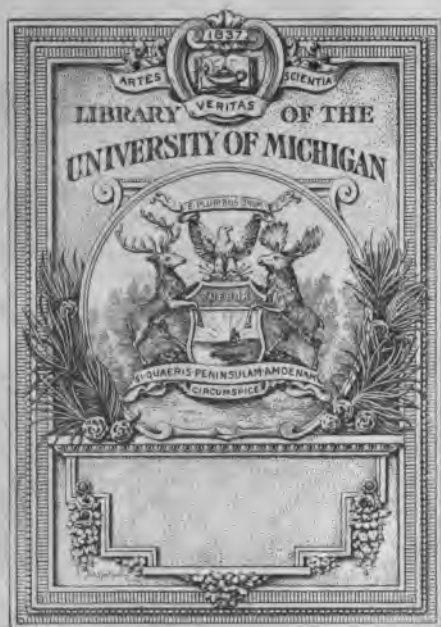
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

87.5.32
D25





8-20-10
D-25



A. 7 1912

AN

INTRODUCTION

TO

UNIVERSAL LANGUAGE,

AND

ME-TA-PHY-SI-CAL ELLUSTRATIONS

OF

PROGENITIVE NAMES;

DESIGNATING THE NATURAL SPECIFIC OPERATIVE ENERGIES, POWERS,
CAPACITIES, AND ATTRIBUTICAL VIRTUES OF THE

SOUL.

IN WHICH ARE EXPLAINED THE FAMILY NAMES OF EACH MEMBER OF
THE SENATE AND HOUSE OF REPRESENTATIVES OF THE
UNITED STATES;

ALSO,

THE ELEMENTAL CONSTITUENT RUDIMENTS FOR THE FOUNDATION OF AN
ATTRIBUTICAL AND UNIVERSAL DEFINITE LANGUAGE.

BY J. C. DAVID.

WASHINGTON, JAN. 15, 1838.





PROGENITIVE DISTINCTIONS.

The Life is the Light of Man : As in the Heavenly Field of Light and Electricity. One star differeth from another in magnitude, capacity, aggregate, nature, colour, brilliancy, and electrical, spiritual energies. Men, whose souls are delegated agents from those Celestial Worlds on high, are alike various in capacities and powers of mind—those powers, and capacities, and energies of soul, being in just ratios with the magnitude of the Heavenly Glories from which each Celestial, electrical spirit, the Essence of Life, has, respectively, descended from.

Each original, progenitive Sire, of a distinct family, derived his soul from some one of the Heavenly Orbs—and it appears that there are as many distinct families upon the earth, as visible (vital energies) stars beheld in the surrounding heavens.

This specifick, individual, electrical essence, the soul that animated the first, original, primary sires of families, continues pure and distinct in all the succeeding offspring of the same families, descending from sire to son from generation to generation, throughout all time.

Each distinct family, of all ratios of capacities of soul, are composed of many thousands of individuals, who being disseminated and scattered over the earth ; from which cause of numbers and diffusion, a family cannot be wholly exterminated from off the face of the earth by man ; for should many individuals be destroyed in one place, varieties of the same will be discovered in other parts of the world.

The first principles of man's being, consist in the Vital energies derived from the great universal source of celestial, electrical Vitality. The second are produced from the terrestrial influences, in the elements that compose our Food, in combination with the great terrestrial agent, (oxygen ;) this agent, with the inflammable elements, changing from one form of matter to another, foment, producing the animated warmth of our bodies. Both the celestial essence of life, and the terrestrial inflammable elements, are alike requisite in the operative phenomena of Life.

When an individual body gives up the Ghost or spirit, which is the Soul, it returns to its original source unto the God who gave it. The body, in like manner, at the decomposition of its corporeal elements, returns and commixes with its kindred gasses and earths of our globe.

In analogical sense, the great collative masses of the Human family, in retaining their original, individual, speci-

fick, distinct purity of character, may be likened to species of plants ; in the Vegetable kingdom each species producing its own kind—example : the Orange-seed an orange, the Apple an apple, the Oak-seed an oak tree, &c. The oak cannot become an elm-tree, or the pine apple a melon ; but each, in all the successive seasons of the revolving globe, will represent varieties of its own intrinsick unchangeable species. From this simple inference we shall clearly perceive that each distinct species of the human family, in all succeeding generations, from the first progenitor of a family, are distinct and pure, the same with the first original Soul. Individuals, however, of those established, progenitive distinct families, are subject to varieties from many thousand causes, which surround and influence them, both celestial and terrestrial ; still the same soul exists under those modifications. In all the branches of each distinct family, the Soul of one specifick family differs from that of any other.

[TO BE CONTINUED.]

OF THE UNIVERSAL ATTRIBUTICAL

DIVINE

ORIGINAL LANGUAGE.

The Chaldean Language is composed of twenty-two consonants, which are its simple elements, and is the root and spirit of all the Languages on earth, (as the simple, elemental constituents in Chemistry ;) each of the consonants represents some physical portion, phenomena or idea, existing in the common order of operative motions in the universe. Those consonant elements are always simple, prominent and pointed, never departing from their respective, oriental purity and simplicity of designation, each of them, in their separate state, represents the different attributes of the ETERNAL WHOLE. When those various and distinct simple consonant virtues are compounded into words, they have been selected and united with such judgement, as clearly to show the fullest attributical adaptation and highest utility of the objects they represent. Of the construction of this Language there are no chronological data : It is of eternal origin, and universal application.

PROGENITIVE ILLUSTRATIONS.

There has existed a time of purity on the Globe, established on principles of universal knowledge and justice, or that the moral laws of men consisted with that of the natural order of the Heavens—or, as it is said, “Thy kingdom come, Thy will be done on Earth, as it is in Heaven.” In that day of light and purity, and existence of universal justice and equity, each specifick progenitor possessed or received a name expressing the peculiar nature, proper situation, bearing and capacitating operative influences of his Soul.

A.

Adams—The (Au-dams) are the efficient, radical, starry points of life ; it is the individual bodies, Lights, radiant glories and powers beheld in the surrounding canopy of the vast Heavenly Field ; the fixed, presiding, parental Gods of matter and spirit, whose emanating, electrical spirit of light are the specifick Soul, awarding essence, the *leaven of vitality* in man. A, an emblem of space universal ; D, the most perfect essence of light, spirit, soul ; am, matter, mother ; A-dams, the fixed dams of the universe ; the fixed Deities of the Heavens ; the Adams,

universal space, with its thousands of fixed globes, and their respective animated inhabitants, and surrounding Halos of lighted Atmospherick GLORIES.

Alexander—The universal lustre, executive energies of all the radiating lights and glories of the heavenly field.

Allen, Allan—Universal lustre, and metaphysical, operative economy of the vast whole.

Anderson—The lights, glories, powers and vision, and rationally of the starry heavens.

Andrews—(Aun-drews.) The phenomena of the lights, glories and powers of the fixed bodies of the starry canopy of the universal field; the An-gels.

Atherton—(A-ther-ton.) The theory of the established order, economy, harmony, equity and theory of universal nature.

Aycrigg—(Ay-credd.) Co-operative harmony of universal action; the equity and justice of the universal power of nature.

B.

B—The emblem of matter; matter of every form of existence, in the universal field of the heavens.

Beatty—The established fixed bodies of the universe.

Berry—(Be-rre.) A body fixed and gloriously radiant and influential.

Biddle—(Bedd-ell.) Individual and central physical firm-

ness and power, diffusing a mighty radiance of operative electrical energies.

Beirne—(Bei-ren, Bey-ren.) Individual, central, physical, fixed power, diffusing a radiance of redeeming and renovating energies.

Birdsall—Individual, physical, firmness, yielding, emanating, efficient, electric and radiant glories.

Borden—Individual, concentrative, physical strength and firmness, diffusing, powerful operative and effective energies.

Broadhead—Individual, concentrative, physical strength and firmness combined, awarding and widely diffusing operative radiant energies.

Boulding—Individual, physical firmness, buoyant and active energies and radiating lustre; Bo-keer, the morning sun, the morning rays.

Boon—Matter, positive and awarding, physical buoyancy, yielding emanations of redeeming glory.

Bond—(Bond.) Matter most positive; a body with a surrounding halo.

Brigg—(Br-egg.) Br, a radiant body; egg, efficient generative influences.

Bronson—(Br-on-son.) Matter radiant, lustrous, and metaphysically operative.

Bruyn—Individual, concentrative strength and firmness, and decisive efficient energies.

Bucknell—Individual, physical concentrativeness, and efficient, metaphysical, operative reason.

Buchanan—(Bu-schanan.) Individual, physical strength and firmness, diffusing electrical halo of shining glories.

Bynum—Individual, consolidated, physical firmness.

C.

C—Is the emblem of universal co-operation, co-operation generally ; the k and the z, each having a different meaning from that of the c, are often erroneously made use of, one for the other ; we can only judge of the propriety of the adaptation of either, by the company of the remaining letters of a word. **Calorick**—Co-operative heat, light, lustre and action of all things.

Calhoun—Cal, all lustre, houn, universal glory or riches ; the universal, co-operative light, heat, lustre, economy and harmony of all things.

Cambreleng—(Cam-bre-leng.) Co-operative matter, radiant, lustrous, and generative.

Campbell—The co-operative and concentrative power of universal matter.

Carter—(Cour-ter.) The co-operative light, heat, glory, harmony, equity and economy of the universal established order of nature.

Casey—(Ka-sy.) Individual, active energy ; an efficient point of action ; a unit point of energy or action ; Ke,

an action ; sy, a star ; sy, or siderial, the situation and glory of all the stars.

Celley—(Zel-ly.) The passing and communicative radiating glories and glitter or shining actions, vice versa, from object to object.

Chield—Concentrative and diffusive electrical might.

Chapman—Co-operative and concentrative strength, and potent glory.

Chambers—Co-operative, concentrative and consolidative strength of bodies, and their electrical energies of action. C, co-operation ; ham, heat ; b, matter or bodies ; er, efficient energies of light.

Chaney—Co-operative generally, and metaphysical economy of the settled order of universal nature.

(*M*) **Clellan**—(Zlel-lan.) The occillating radiations of electrical diffusions, emanating and passing, vice versa, from object to object ; which awards light, glory and vitality throughout the heavenly sanctuary ; the metaphysical operations of the lights and glories.

Cheatham—(Sheat-ham.) She, power of electrical excitement ; at, a fixed point ; ham, the most powerful heat ; as in Ab-ra-ham and Ham-el-ton ; it is the original word, Chat-ham, concentrative heat ; or Sheat-ham, powerful electrical heat.

Clarke—(Zlark.) Zl, brilliant lustre ; ark, a universal or general action produced by the speedy motion of ark

agent. Zlark, the action of a brilliant and shining electrical motion and influence.

Cleveland—(Zl-eve-lan.) Zl-eve, radiant lustre and efficient life; lan, lustre and efficient reason; radiant lustre, awarding efficient life and diffusive metaphysical economy.

Clowney—Indiscriminative, co-operative hosts of universal glories, without order of distinction; the general and unconscious confusion of things; radia, glory and power, without order or organization.

Glaiborne—Zlar, brilliant lustre, and radiant motion of light, borne, brought forth, begot, &c.; there shall come forth a rod out of the stem of Jy-Sy, and a branch shall grow out of his roots, &c., &c. Jy, the sun, and Sy, a star, Jy-Sy, a star of the magnitude with the sun. Clareborn, a person of radiant, brilliant and lustrous origin, of a pure, clear and chaste mind, an exalted soul, who will be clear in his illustrative developments.

Clue—(Zlue.) Diffusive, radiant lustre and glory.

Connor—Conn, co-operative; or, light; universal, co-operative light and economical harmony. Co-ke-be-or, stars of light.—*Chaldean*.

Coffn—(Co-phen.) Co, co-operative universally; Phen, the action or influence of the countenance. Cophen, *the co-operative action of the surrounding universal face of the Heavens, sending its convex radia to the Earth,*

the apparent centre, which is a body in the universal Coffin.

Corwin—(Cor-ouen.) Cor, co-operative light, ouen, universal energy; ouen, a prince, the chief among ten thousand; Cor, the heart. Co-operative light and universal energies.

Craig—(K-ra-eg.) A central radiant and generative influential action.

Crary—(Krare.) An individual, central, radiating action.

Cranston—(Cran-ston.) Co-operative central action, diffusing, renovating and redeeming light and order; Ran, or Ren, a lamp; Al-co-ran, a book which should illustrate the heavenly lamps; Ren, to renovate, enlighten and make glad; Bi-ran.

Crockett—(K-ro-kett.) The most central, individual and independent, mighty, radiant, and diversified actions of an object.

Curtis—(Cour-tis.) Universal, co-operative harmony.

Cushman—Cush, co-operative, electrical, exciting energies; Cush, the land of Ethiopia, the land of great heat within the tropicks; Cushman, a man of Ethiopia.

Cushing—Co-operative warmth and electrical energies.

D.

D—Is an emblem of the greatest attribute of the universe; it represents the most supernatural and most perfect, and

brilliant radia of light ; and as the life is the light of man, the D is the emblem of the most capacious souls ; the D represents the highest degree of spiritual essence of life ; it is ever in contradistinction to that of inert matter ; it is the highest and most perfect sublime degree of the souls of men. God is light, and in him is no darkness at all. Men possesses powers and capacities of soul in ratio with the magnitudes and brilliant lights of the celestial glories.

Davee, Davey, Davies, Davis, Davy—Da, the most perfect light ; the highest attribute of the universe ; vee, vey, vies, vy, vital energies ; diffusive. All the lights in the universe may be denominated Davies ; (lights;) and life. The word Davee, in a more perfect sense, expresses superiour light of the soul ; the whole order, motions, and economy of the universe are established on the different energies of light, heat, and electricity, as well as the different capacities and powers of the human soul.

Dawson—Superiour, diffusive light, and metaphysical operative reason.

Darlington—Superiour, radiant, and lustrous light, order and harmony.

Dennis—The positive and negative points of the heavens;
~~the lights and shade~~ are universe.

(*Van*)-*Derveer*—The lights and vital operative energies of the heavens.

Dowing—(Downing.) Light generally, and universally diffusive.

Duncan—(Dun-kan.) The operative active influences of light; the operative influences of the soul.

Dunn—Widely diffusive light, and emanating radia.

Dromgoole—(Dr-orn-goole.) Superiour light of objects; awarding generative influences; Om, God. Dromgoole, the light and generative influences of celestial bodies.

E.

E—Is the emblem of efficient vital energies; Eyes, the starry points. E, the efficient light of a star; Elo, God; electricity; the spirit and power of a God; the spirit of matter.

Edwards—Ed, efficient and superiour light, soul; (wards) ouards, universally awarding its influences. Edwards, superiour light and efficient; universally diffusing its influences.

Elmore—El, a star of lustre; more light. Elmore, a star of lustrous light. Elo, God; Electricity, the *spirit of the Gods*.

Evans—Ev-ans. Ev, efficient vitality; the efficient vitalities bespangled throughout the universe; the efficient starry points; the *Da-vees*—A-dams, &c.; an, the

space or field of the heavens ; An-g-el, space, generative power, and electrical influences. 'Ev-ans, existing, vital energies, established in the wide expanse of nature; it is the A-dams, the An-gels, the Da-vees, the Ze-ra-phes, &c.

Everett—(Ev-erett.) A powerful, efficient, vital energy; . awarding the most energetick, beneficial influences.

F.

F—Is the emblem of the universal diffusive spirit of life ;
Fa, spirit universal ; ther, fixed glories and their energies. Father, spirit universal, with its phenomena of active influences.

Fairfield—(Fa-er-pheld.) Universal spirit and energy, and radiant glory; glory of the countenance of all things ; the exposition of the surrounding glories of the heavenly field.

Farrington—(Far-re-ign-ton.) The universal, diffusive, and redeeming spirit of electricity, which is the power and glory of one celestial object redeeming and invigorating another ; universal, pervading electrick spirit, the essence of all life.

Fillmore—(Phell-more.) Phell, the glory and might of the countenance ; more light ; the potent halo and lustrous glory and might of the countenance—of objects.

Fletcher—Electrick spirit and lustre universally diffused.

Foster—(Phoster.) Phos; fire; ter, fixed matter. Foster, (Phoster,) the universally pervading spirit of electrical life, which is the fostering halo and glorious robes of universal matter. Ph-om, God—China. Fom-all-haut, the name of a star of the first magnitude, which produces beautiful weather from its heat, on the first and second of September, but on the first of March snow, when its heat is taken from the earth.

Fry—Electrical, radiating spirit of light.

G.

G—Represents the generative energies, as ghost, gas, essence, spirit, light; mind, soul; always opposite to that of matter or solid bodies. A, universal space; B, bodies of matter; and the G, ghost, spirit, shining, mind, or soul of matter. It is the generative, radiant principles, or proximious halos of objects. It is the emblem of genius or invention, referred to man.

Gallup—Genius, lustre and potency universally diffused.

Garland—Genius, motion, and radiant lustre, and good will, widely diffused.

Glasscock—(Glas-cou.) Gl, generative lustre; as, azure shining; Cou, universally co-operative and diffusive.—The generative lustre vibrating and universally ocellating azure lights of the Heavens.

Gholson—Genius and exalted glory, lustre, and metaphysical reason, efficient.

Goode—The ghost, genius, spirit, essence or soul of all bodies diffused throughout all space.

Grennell—Generative radiances and diffusive electrical energies.

Graham—Genius, radiant light and heat. G, generative ; ra, radiant light ; ham, heat.

Grary—Generative radiancy, and diffusive spiritual energies.

Gray—Generative light ; the generative light of the starry heavens.

Grant—Powerful, generative, brilliancy, awarding radiating glory ; G, generative ; ran, a lamp ; r, light ; an, reason ; rant, a fixed lamp, star. Genius, radiant light, and efficiently operative, metaphysical reason, and established order. A star of considerable magnitude, awarding renovating, cheering glory.

Grantland—(G-ran-t-land.) Generative light, diffusing a splendid halo of cheerful light around.

(*De*) **Graff**—Generative, radiating glory, widely diffusive, of effluent, electrical spirit.

Graves—(G-raves.) Generative, radiant light ; vital energies efficiently operative ; genius powerfully operative.

Griffin—(Gre-phen.) Gre, a distant, generative ray of light ; phen, the countenance of the object ; Griffin, a retired star, shining in the farther and darker azure, and

most distant in the vault of the heavens ; silent, metaphysical, operative influences ; “ and find a fane in every sacred grove.”—Thomson ; Meditation.

H.

H—Is an emblem of Hue or Hugh ; resplendent radiance, the distant vector radiance of objects ; it expresses the hugh and glory of an object, by which virtue it becomes the particular emblem of heat, as well as light and glory of objects ; as in Ham, heat ; Ha-deis, the place of happy souls ; the sun of our solar system, *see Ha-ynes* ; Helleous, the sun ; H-ell-eous—H, glory or hugh ; e, a star ; ll, lustre ; eous, efficient, universal diffusion of electricity ; Ho-ra—Ho, a celestial fire ; ra, to see, and the consequence is the hour of the day ; Ha, the motions of the planets in their orbits, moving in circles from right to left.

Halstead—Warmth, lustre, firmness and established order.

Haley—Warmth and lustre of action ; co-operative warmth and union.

Hall—(H-all.) The heat and lustre of all ; the Ha-deis, or great hall of the Sun, the extent of the solar vortex, the glory and lustre of the Sun with its planetary Hosts ; the glory and lustre of the universe.

Hastings—(Ha-stengs.) Heat and light, concentrative, sending forth powerful emanations of efficient, *electrical energies*.

Hamer—(Ham-er.) The highest and most appropriate emblem of heat and energy ; Ham, heat ; er, efficient light ; am, matter ; Ham, the hugh, glory or spirit, latent or surrounding matter ; Hams or Dams are nearly of the same import, they being the more perfect emblem of light, as in Dahlia. Ham-er is of the same import with hamm-er, by which means the smith, by hammering a peice of malleable iron, can obtain a red heat to light his fire.

Hammond—(Ham-mond.) The highest degree of concentrative heat ; Ham-mon, a warm man, a potent man, a confident man, an energetick, determined man.

Harland—(Har-lan.) Heat, light, and lustrous diffusive glory.

Harper—Heat, radiant, potent, energetick and diffusive.

Hawes—(Haw-yes.) Heat universally diffusive, decisive and efficient.

Harrison—(Harre-son.) Ha, co-operative warmth ; re, radiant light ; Son, metaphysical operative reason ; Heat, Light, and Reason.

Hawkins—H, Hugh ; aw, universal vital energy ; kens, active or pervading energies, universal ; Hue, vital energies and pervading influences.

Haynes—Co-operative and concentrative warmth, decisive and efficient operative energies, co-operative warmth by *union and good fellowship.*

Halsey—(Hal-sy.) Universal co-operative warmth, the universal co-operative influences of the stars, producing heat or warmth, the co-operative whole.

Henry—(Hen-re.) Glory and energetick radia. Hen, grace, heat and reason combined ; re, sending forth a gentle radia of influence.

Herod—He, a star of hue ; rod, most radiant and active glory.

Hoffman—Ho, a fire of the heavens ; ff, diffusive, energetick spirit ; man or mon, a body of matter universally ; Hoffman, a person of an exalted soul, and widely diffusive energies of spirit, a glorious fire of the heavens.

Holt—The glory, lustre and heat of the celestial fires established in the vault of the universal house.

Hopkins—Ho, a glorious fire of the Heavens ; P, potent and primary ; kens, diffusive pervading active energies ; exalted potency, and cheering influences.

Howard—Ho, a celestial fire ; w, that is double v, or diffusive, universal vitality ; ar, to go, motion ; d, awarding good will, or giving soul to the perishing ; Howard, a glorious, celestial fire, awarding and diffusing universal vitality, and redeeming souls which were latent, again into efficient life.

Hubley—Concentrative and consolidative strength, and diffusive lustre.

Hunter—Glory and heat widely diffused, thinly diffused, serenely diffused light and heat.

I.

I—The letter *I* represents bodies or matter which are torpid, frigid, dark, inglorious, inert, nefarious, negative or dead. This letter, *i*, is very often improperly made use of instead of the *e*; example: in the word illustrate, it should be ellustrate, as *e* is the efficient halo that surrounds a body, and *i* represents the solid body; ill, to be sick, is proper; ink, is just; iron, also; Eloh, God; being an object of light or glory; eulogise, eloquence, and ellustrate, to enlighten, or pour forth a godlike spirit. Is-ra-el—in the word Is-ra-el the *s* gives the quality of shining to the *I*; that is: Is, an individual shining body, as the sun; ra, the radia of light; and el, the widely diffusive electrical shining; the children of Israel, which are the children of the sun. Yacob or Jacob, and Ya-ho-va, are of the same import. Isaack, the universal phenomena of all the stars in the surrounding heavens.

Ingham—(Eng-ham.) Individual energetick heat, influences of an object.

J.

J—In the original is a *Y*, which represents the decisive, unit energy of an object, the prompt and certain action, as in yes, Ya-ho-va, eye, &c. *Y* and *E* are nearly

of the same import of attributical virtue. *J—Jen-man*; the human family; (not Brutes,) Chinese.—Judah, June, July, &c.—represents the most positive light, heat, glory, or soul of an object. The sense of the J and the G are often confounded with each other, as in gi-gantick, instead of jy-gantick, which signifies the power of the SUN. Jy, the SUN. J represents the superiour energies, light, or power; and G the mean influence of objects. Example: DAN shall JUDGE. the D and the J are of nearly equal import.—The D is lights of any denomination; the J represents the energies of light—*Jews* and *Gentiles*. The Jews evidently considered themselves as the children of the SUN, that is, God's chosen people; and all others Gentiles of the lesser lights, the Stars. JE-RU-SHA-LEM, the place or city of the SUN. JE-SUS; Jy or Je, (the same,) the SUN; Sus, or Zus, brilliant diffusive radia of light, a delegate from the most superior glory of the universe, possessing a soul of similar grandeur. It is the exercise of superiour light of knowledge that can alone save us.

Jackson—Energies prompt, and decisive actions, dictated from the metaphysical reason of things.

Jenifer—Energies efficient, and diffusive electrical spirit.

Johnson—Efficient energies, and most highly, exalted, brilliant glories, and their metaphysical, economical, universal actions.

Jones—Most exalted and efficient glories, and their diffusive influences.

K.

K—Represents central, individual and universal action ; the k is the emblem of an efficient action ; is the agent of efficient power.

K—(Ca-in.) A Ka-en, the most powerful refulgent ACTIVE glory, light, and heat of the Sun, with its halo of diffusive vitality, which outshine and throw into obscurity the Lesser Lights of the universe, A, BB, ELS. A, an emblem of universal space ; B, bodies universal ; EL, their halos of electricity.—*See Chinese Lexicon.*

(*M**)**Kay**—A central, active influence, a central action.

Kemble—(Kem-bell.) The mighty actions of matter, and the influences of universal electrical spirit.

(*M**)**Kennan**—The actions, generally or universally, widely diffusive throughout the field of nature.

(*M**)**Kim**—(Chym.) The just and perfect economical actions of the universe.

Klingensmith—Action, lustre, and metaphysical, operative power, and generative influence of universal, electrical spirit of matter.

Kilgore—(K-el-gore.) Central electrical action and rapidity of light, and generative influence.

L.

L—Is an emblem of lustre, shining, &c., as in electricity ;

E is the central, efficient power, and **L**, the radiant stream of light emanating ; **l** represents the distant, diffusive, radiating halos of objects, the efficient lustre or shinings, **d**, **h**, **r**, **l**, **e**, **z** and **g**, all of which are emblems of light, heat, electricity, &c., but are somewhat different in their attributical representations.

Lawler—Lustre diffusive and universal vitality ; lustre and vitality universal.

Le-gare—(Ga-re.) Generative radia ; an individual starry radiance.

Leadbetter—(Le-ad-better.) Radiant lustre, and diffusive, ascending glory of established matter.

Lincoln—Co-operative, universal lustre, and metaphysical reason.

Logan—Lo, the most exalted lustre positive ; gan, diffusive, generative energies, and metaphysical, operative influences. Lo, lustre positive ; rd, to rule ; Lord, the sun.

Loomis—Lo, lustre positive ; Om, positive matter, Egyptian god. Loomis, lustrous, positive and glorious matter ; glorious appearance.

Lewis—Diffusive lustre.

M.

M—Represents individual matter ; matter apart, which can be measured or comprehended ; it is the emblem of mathematical precision ; example : mon, one ; Mo, a tree, China ; Zo-lo-mo, Solomon, a pillar of light ; man, matter, and metaphysical reason. Monarch, one in power ; mono-police, the power of government centred in one person.

Mallory—Matter of brilliant lustre and radiant light.

Martin—Matter consolidated and fixed.

Maurry—(Mau-ry.) M. matter apart ; au, universal matter or space ; ry, radiance generally ; matter universal, with its radiating power.

Morgan—Of light and generative influence.

Marvin—Matter awarding vital energies, cheering influences.

May—Matter efficient.

Mason—Mathematicks and metaphysical reason.

Mercer—(Mer-zer.) An individual body, surrounded with its halo of radiant glory, a lustrous person.

Miller—(Mellor.) Individual, lustrous and radiant object.

Maxwell—The executive and universal might of matter.

Mitchell—(Me-chall.) The individual, congregated hosts

of lights and glories of the universe ; mathematical and metaphysical economy and harmony of the whole.

Menefee—(Men-ephe.) Matter energetically efficient, and fluent.

Milligan—(Mel-le-gan.) The individual, specifick lustre and generative energies, and their multifarious, combined, co-operative, electrical, spiritual influence, producing celestial and universal harmony.

Montgomery—(Mont-gom-ery.) The mount of God ; an elevation to observe the appearance and diurnal motions of the lights of the heavens. “ Day unto day uttereth “ speech, and night unto night showeth knowledge.” Mont, an elevated mountain or observatory ; Om, positive matter, God ; g-om, the generative spirit of God ; see *G* ; ery, energetick influences. Individual independence, and greatness of soul.

Moore—The attributical influence of light, elevated light and glory, general operative light.

Morris—Diffusive radiating light, the light of universal matter.

Muhlenberg—Matter glorious and lustrous, the universal operative phenomena of matter, the light, heat and electrical influences of objects.

Murray—Widely diffusive matter, with their radiating energies.

N.

N—is an emblem of partial space, it represents the spaces between body and body, between one lighted glory and another, the most negative points where the extreme radius of positive glories, of light and heat terminate ; **N** represents the metaphysical, connecting, terminal points, where radiant objects communicate with each other—therefore, **N** is an emblem of metaphysical, operative phenomena ; the **N** and the **P** are always in contradistinction with each other ; **Ne**, the most negative extreme of the radius of light, heat and glory ; **Po**, the most positive centre of light, heat and glory. In China, **P** represents all the potent officers of government ; **Nuu**, the wife of the emperor, and all womankind ; **N** represents the nodes or spaces of the **Ho's** or fires of the heavens. **A**, space universal : **B**, (matter,) bodies ; **naud**, (time,) spaces of motion, orbits, &c. **Aby-naud** Father, everlasting ; **Share**, **Shelom**, Prince of Peace.

Naylor—The settled natural order and economy of the universe ; nature's light and glory ; universal phenomena.

Noble—(No-bel.) Metaphysical operative phenomena.

Noyes—The settled passive harmony, and serene gentle economy of universal metaphysical operative reason.

O.

O—Is the emblem of the most Positive attributical virtue, either preceding a consonant, or immediately succeeding it, as po, do, ro, lo, so, zo, bo, mo, &c.; Om, God, as-tron-Om-y, ge-Om-e-try. O, represents the positive halo that surrounds an orb, which is its robes of light, heat, and glory. It is the type of positive glory, in all its application; it awards to the object the grandest capacity of its nature. All the efficient points of glory in the heavens are circles of positive energies, they are the Oms, Dams, or An-g-els.

Ogle—(Ogell.) Positive, generative, electrical, radiating energies.

Owens—Most positive universal energies; Owing, a prince, originally in Wales, Scotland, and Ireland. In China, Owing, the chief among ten thousand. The name signifies an important office in Government.

P.

P—Is an attributical emblem of individual, primary, central potency; the centre of power; example: Pater, Father; Pa-ra-dise—Pa, the body, or centre of the sun; ra, the radiating power; dise, the laws and economy of the planetary motions in their orbits; "this day thou shalt be in Pa-ra-dise with me;" Paradichal order of government are the phenomena of the positive electrical pow-

er of the sun acting on its planetary host, each orb moving in ratio of speed according to its proximity unto the parental centre; the planets, in their various distances and speed of motions, produce all the varying varieties of established species in the animal and vegetable kingdom; affect, and modify the changes of weather and seasons. All matter, celestial and terrestrial, possesses specifick grades of temperature to affect their respective motions, which, when acquired, they spring into active being. This law, of light, heat, and electricity, is the God of motion and mutation, in which our Sun is the centre of this Pa-ra-dichal Order.

Palmer—Individual central potency, lustre and energy.

Parker—Individual central potent and efficient light, and Paradichal economy.

Parmenter—Individual central potency, and Paradichal order and harmony.

Patterson—Individual central potent firmness, and established order.

Patton—Individual central potent power and firmness, and established Paradichal order.

Paynter—Individual central potency; decisive energies, and order Paradichal.

Pennybacker—(Penny-ba-ker.) Individual central; supporting power, and planetary, co-operative energies;

Pan, support, panum bread ; the Sun of our solar system is the great support, and awards the Bread of Life.

Pearce—Individual central potent, and diffusive energetick influences.

Peck—Individual central and pointed action.

Petrekkin—Individual central potent exalted and radiant light, and energetick actions.

Pickens—Individual pointed central actions, and energetick influences.

Phelps—Individual central potency, glory and lustre ; the glory of the countenance.

Phillips—(Phellops.) Individual potent central glory ; the might and glory of the countenance ; nature's expressive beauty.

Plummer—Individual central potency and lustre, widely diffusing radiant energies.

Polk—Individual primary central exalted and positive potency, lustre, and energetick action.

Pope—Potent and pure.

Potts—Individual central potency, solid and stable order.

Pratt—Individual central potency, and diffusive energetick radiant light.

Prentice—Individual central potent radiant light, and established action. P-ren-tice.

